1:Layard E-5 (1914-1915) 1942
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532 778 775 as already stated, from Lambumbu, some twenty miles up the coast) are still carved to represent most parts of the human figure, while on those set up for some of the lower though still elevated ranks the carving is restricted to mere representations of the human face. This would explain the phenomenon already mentioned that is found all over Malekula, that the ghosts of all ancestors who have previously performed the rite inhabit or hover near these monoliths. This belief in the in-dwelling of the ghosts of the dead in stone, well known in many forms of megalithic culture, has, in Malekula and the surrounding islands, been extended in two directions. In the first place, any natural coral or stone block of unusually large dimensions or otherwise interesting appearance is apt to be indicated as the dwelling-place, or even the petrified person, of some mythical hero. This is particularly the case in those districts observing the later forms of Maki ritual in which monoliths are the chief type of monument erected. Thus on Atchin the Guardian Ghost, who, for reasons given below, is thought to be a woman, is conceived of in two different ways. In the first place, she is thought of as a culture-heroine who once lived on the island and, as such, is represented by a very ancient dressed monolith standing by the roadside at the site of what was once part of the chief village but which has since been abandoned, and by the side of this is another dressed monolith representing her daughter. In the second place, she is, however, thought of as the mythological Being already described who stands ready to devour the ghosts of the dead if not duly propitiated, and in this capacity is in the Atchin and Wala versions of the story [1] conceived of as dwelling in a great natural coral block standing on the reef forty miles away down the coast of Malekula at a spot whence the dead of all the Small Islands who have duly performed all the necessary rites take their departure to the Land of the Dead situated in the crater of the great active volcano on Ambrim. In the same way her ten mythical grandsons who are among the chief culture-heroes on Atchin are to be seen today in the form of ten coral rocks of varying shape and size on the coast of that island. Yet other culture-heroes, many of whose names begin with the syllable *Bat* meaning "stone," are said to have been coral blocks capable of detaching themselves from the surrounding reef and travelling to and fro between Atchin and certain other islands whence their descendants are said to have come.

778 622 Finally, among the Big Nambas inhabiting the North Malekulan plateau, this quality is shared even by living men whose ancestry is of particular importance, as seen in the fact reported by Miss Cheesman that the chiefs of at least one village in this district all have the same syllable, here pronounced *Pat*, suffixed to their personal names.[2]

[1] For a comparison of this story with that told on Vao, see pp. 218 ff.

[2] Cheesman, p. 181. This name is probably also equivalent to *Ambat* and *Kwat* (see pp. 209, 493).